

HI. (XXffl

The deity is AGNI ; the *\$iM* is VI[^]VAMANJLS, the son of
YYAS. WA : the metre is *Uihnih*.

1. Adore him who resists¹ (our foes), worship
JiTA- Varga ix.
YEDAS the diffuser of smoke, of unobstructed
radiance.
2. Commend with praise, all-beholding
YISWAMA-
NAS, that AGNI, who is the giyer of chariots to
the
unenvious (worshipper).
3. The repeller (of foes), th,e glorified by
hymns,
arrests the food and drink, and the bearer of ob-
lations takes away the wealth (of those) of
whom he
foreknows² (the neglect of sacrifices).
4. The imperishable lustre rises of that AGNI,
who
is radiant, bright with blazing teeth,
resplendent,
and glorious amidst troops (of worshippers).*

¹ *Prativyam, ^atrusliu jsratigamana-silam
agnim; Agni; who
has the property of going against enemies.
Sama Yeda, 1.102
[I. 2. 1. 1. 7].*

² *typcwidd vindate vasu* is all the text has.
The scholiast
explains the first by *upavedanena*, by proximate
knowing, that
is, *ete havkwM devdrtham na
prayacJwhhanttyefajjndnena tesMm
eva dhanam lalhate*, ^{ft}These do not giye
oblations to the gods;"
by this knowledge he takes their wealth.
[Sayana sterns to
•understand the latter part, "those non-
sacrificers, whose food
and its juices he arrests (se. as npt digesting
them?), their
wealth, too, he takes away by his -divine
knowledge (of their

guilt)."]

* *Ganasrtyah* is explained by S&ya^a " who -visits troops of worshippers to take their oblations.*